Price TWO Pence

A CLEAR

EXPOSITION

OF THE

Lord's Day,

SHEWING IT HAS NO ALLUSION TO ANY OUTWARD OI SERVANCE OF SATURDAY OR SUNDAY, OR ANY DAY WHATEVER; BEING A

REPLY

TO THE VERY GREAT MISTAKE

OF THE

ARCHBISHOP OF DUBLIN,

IN HIS PAMPHLET ENTITLED "THOUGHTS ON THE SABBATH.

"Prove all things; hold fast that which is good, for there remaineth a Res i. e. a Sabbath for the People of God (who are the True Reformers), tl nature of which is fully explained in this Book; so that neither Jews (Christians (so called) need be in bondage to any day."

"The New Moons and Sabbaths, the calling of Assemblies, I cannot awe with: *it is iniquity*, even the Solemn Meeting."—*Isaiah, chap. i. v.* 13.

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"HE THAT IS FIRST IN HIS OWN CAUSE SEEMETH RIGHT; BUT HIS NEIGHBOUR COMETH AND SEARCHETH HIM OUT."—PROVERBS, CHAPTER XVIII. VERSE 17.

THE Editor of the *Dispatch* Newspaper seems to approve of Dr. Whately's Pamphlet, "Thoughts on the Sabbath;" in which his Grace attempts to shew that the injunctions to keep the Sabbath Day holy, contained in the scriptures, apply exclusively to the Jewish, and not to the Christian Sabbath. The Bishop has done what he could as a natural man, *but we can shew his Grace that he is under a very great mistake*; and we must take the liberty of saying that the Learned Prelate no more understands the subject of the Sabbath than the fanatics who have sent so many petitions to the House to get a law passed to make men holy. His Grace, before he sent out his "Thoughts on the Sabbath," ought to have considered Paul's words in Rom. chap. vii. v. 14—"THE LAW IS SPIRITUAL." Then, if it be so, this command, "Remember that thou keep holy the Sabbath day," *is Spiritual*, as it is one of the commands contained in the Decalogue. Why then, it does not mean a day at all either to Jews or Christians; neither must it be considered or interpreted according to the letter of the word, but according to the spiritual sense. For either Jews or Christians (so called) to keep a day, and call that day the Sabbath, let it be the day called Saturday or the day called Sunday, they ought all to be circumcised, Christians as well Jews; and if the keeping of a day, be it the Saturday or the Sunday, is the command of God, they break the whole Law if they kindle a fire on that day, as the command of God is, that it shall not be done in all the dwellings of the Israelites, and that no work was to be done on the Sabbath, but only to eat. Then those that have brought in the Bill for the better observance of the Sabbath should have first looked well to themselves, and see if they had first pulled the beam out of their own eye before they went about plucking the mote out of the eyes of others, for God has no delight in hypocrisy. But

we will shew the spiritual meaning of the Law in respect to this one point, viz.—of the Sabbath which will free both Jews and Christians from such a bondage as the outward keeping of any day. Let the reader keep in his mind, as we go on, Paul's words—"*The Law is spiritual;*" and our Church of England allows that Paul was an inspired character, and they would almost imprison any one that said he was not. Then, as he was a man inspired, and one sent of God (an Apostle), I must believe his word, to wit—*That the Law is spiritual; and as it is spiritual, cursed is every one that keepeth not the Law in its spiritual sense, which is the true sense;* which, had the people called Jews understood, they never would have kept a day at all in the way they have, nor would the people called Christians keep the first day of the week as a Sabbath day, and now want to put a whole country under the most miserable bondage that ever any nation was under. Surely they cannot believe the preaching of Paul in another place, where he says that "Christ is the end of the Law, for righteousness to every one that believeth."

God that gave the Law did not mean the keeping of a day; but by day, Light is signified, and by Sabbath, Rest is signified, and the same is signified by the number 7—"The seventh day is the Sabbath." The command, therefore, when it was given it was not intended for immediate use, but the Spirit gave it to the Prophet to record it for a time to come, and it stood like all the other Scriptures to have its fulfilment in the latter time, viz.—the present time—"the time of Reformation"—unto which day you will find the apostolic writings frequently point you, as in the following Scriptures:—1st. See I. Thess. chap. v. 4th and 5th verses—"But ye, brethren, are not in darkness, *that that day* should overtake ye as a thief: ye are all the children of light"—i. e. of the day—ye are not of the night—i. e. ye are not in darkness. Again, II. Thess. chap. ii. 3d v.—"*For that day shall* not come, before there come a falling away first," &c. Again, II. Timothy, chap. i. 12th v.—"For I know in whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day." He prays also for Onesiphorus, that he might find mercy of the Lord in that day. And in chap. iv. 8th verse. he says—"There is a crown of righteousness laid up for him, and all that love the appearing of Jesus Christ, which they are to have *on that day*:" i. e. in the future time, *when God should send forth into man the great light which he promised to send to enlighten the understanding of Man, that man might know his Creator, and that man might know his own Nobility*; which great light comes in this latter time for this express purpose—to unfold all the mysteries of the Bible that has hitherto disturbed man's breast, and filled him with fear and dread of endless pu-

nishment, by reason of which man could not rest; and this great light or day is Christ, and the coming of this light is the coming of Christ, and Christ bringeth us into the rest (in our minds) that God throughout the Scriptures has promised. Man is the number 6—Christ is the number 8, and the rest that Christ bringeth man into is the number 7—the seventh day the Sabbath. Then we who are come into this rest kindle no more a fire (*mind! "the Law is spiritual*),'' that is, Christ the Revealer of all Secrets, of all the mysteries of the Bible, being now come, and in us, we have no fearful looking for judgment and fiery indignation. We have no fear of punishment: Christ, our light within us, makes us one with himself, and as He is, so are we, viz —the Sons of God. Therefore we rest: we have no more anxiety about our souls whether they shall be saved or damned. No! this state is passed away from us. We kindle not the fire of wrath and terrible fear that burns up the peace and happiness of man, for it is the Sabbath day. We have entered into peace: we have not the fire of guilt and fear of the damning nature of sin as in our ignorance, for the true light (Christ) has actually redeemed us and brought us into the Promised Land, viz.—Rest, the Sabbath, the Christian Sabbath, and we keep holy the Sabbath day, kindling no fire nor doing any work; *all that we do is to eat, that is, to eat the substance and life of the Lord Christ, for the soul eats of it and is satisfied; therefore we keep no day and are under no law, only the powerful Law of Love. To love is all our Law, and this is called the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost*; and being born of God we sin no more, as the Scripture saith, "He that is born of God sinneth not, for his incorruptible seed remaineth in him, so that he cannot commit sin.'' No! he keepeth himself so that that wicked one toucheth him not, i. e. the corrupt world or corrupt nature toucheth us not, and that means the system of Christianity set up and followed hitherto, which is the false Christ, that wicked one toucheth us not, for Christ our light has given us to see its horrible deformity, and that's the Evil One, from whom we keep ourselves that he touch us not with his false delusive doctrines. No! that Wicked One may roar now against us, and threaten us with all manner of punishment and with hell-fire and everlasting damnation, and all his horrible din and mummery, but he toucheth us not, and we touch not him, only to reveal his iniquity, as the Scripture saith, "The heavens shall reveal his iniquity, and the earth shall rise up against him.'' And even so it is, *for the new heaven and the new earth signify a new order of men now begun on the earth, in whom dwelleth righteousness*, and we who are brought into this order of Melchesidic we reveal the iniquity of the evil one that has hitherto reigned, and we rise up against the

false Christ, the old false profession of Christianity; and because we rise up against him, he goeth about like a roaring lion after us, persecuting us, seeking whom he may devour, whom we resist stedfast in the faith. This wolf in sheep's clothing has reigned triumphant hitherto, but his time is run out, the six days are ended with us, which means, six operations of the Spirit of God performed in a man, whereby he is newly created; which six operations are set forth and foretold, and described in the first of Genesis, which was the prophecy concerning it, and not a history of the creation of all the outward world that we behold with our eyes. *(Mind! the Law is Spiritual).* Therefore we say that man's number is 6, because he is made a man, a living man, by six degrees or operations of the spirit within him: wherefore you read in the Revelation of John (see chap. xiii. v. 18), "Let him that hath understanding count the number of the beasts, for it is the number of a man." Yes, it is the number of God's beast that he now rides on, and his number is 666, and these three sixes are but one six—as man was made on the sixth day, he was finished in the sixth operation, and his number is 6, and I have said that Christ's number is 8, and the rest is signified by the number 7, and these three numbers put together make 21, to signify that now man is come of age, when he claims his fortune, viz.—what God promised him in his word, viz. Peace and Redemption from the evil power, i. e. the false erroneous Spirit which promised rest and peace, but gave none, but always kept the people as miserable sinners, compelling them to observe days, Sabbath Days, and Fast days, and bound them to ordinances, and told them that if they did not keep these days and observe those Ordinances that they should go to the burning lake down below. *Thus has this black Devil tormented the human Race, for he has appeared as an Angel of Light, and put on a kind of holy appearance, and by this he (the Wicked One) has deceived the whole World.* This is He that set up bloody Emperors, such as Constantine, who condemned men to Death, Banishment, Starvation, and Tortures, because they refused to be of their Creed—who set up Popes, Bishops, and Priests—also, who invented the bloody Inquisition and all such like things, to compel men to fall down to him. And now see his great wrath! how he roars for more power. *He knows his time is short, and now he is determined to bring his Woe upon the inhabitants of the earth and of the sea. He will now get his Sabbath Day, if possible, established by a stronger Law than ever, which will bring on the people of this country all kinds of misery if they do not discover the evil power that is working their ruin, and prevent it,* for he sees he is losing his dominion; and now he influences those whom he darkens with a Spirit of hypocritical zeal to peti-

tion the Parliament for a more strict observance of his laws of bondage and misery. He has great wrath, because he knoweth that he hath but a short time.

Now the people that are under the influence of this false Spirit are to be pitied, for they think it is God they are serving all this time, because this Spirit took the name of Christ; but this was a cheat and a base presumption, as you might plainly see by the effects, for Christ is no Murderer, Liar, and Persecutor. Christ gave no Commandment for Kings to go to war against other nations, and to murder the inhabitants and seize upon their goods, because they would not be Christians or profess to be of that Creed. Surely it was not the Spirit of Christ that commanded that men should be put to death and tortured for their opinions' sake! WAS IT CHRIST THAT LIT UP FIRES IN SMITHFIELD TO BURN MEN ALIVE FOR DIFFERENCE OF OPINION? AND IS IT CHRIST THAT NOW IMPRISONS MEN FOR THE SAME? NO! IT IS THE SAME EVIL ONE THAT IS NOW PETITIONING PARLIAMENT FOR A LAW TO COMPEL MEN TO OBSERVE THE LORD'S DAY MORE RIGIDLY, AS THE OLD REPROBATE CALLS IT? "The Lord's Day." This title he has given the Sunday, in order to get the people to reverence it, that he may still keep up his Kingdom of Darkness and practice his sorceries and witchcraft upon the people, but he has never shewn the people what the Lord's Day really is; but he shall not play these juggling pranks upon poor innocent men and women as he has done without an exposure (any longer), because the people do desire to be righteous and to please God; but if they knew that petitioning about this Lord's Day business was really pleasing the Evil One, who has called himself Christ, they would gladly renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, according to their baptismal vow. And now, follow me and I will shew you from the Holy Scriptures what a Liar and Cheat the Old Serpent is, to tell the people that the Sunday is THE LORD'S DAY, and if they would be pious indeed, they must get a Law passed to compel the people to observe it in a solemn manner. This is the way the old canting Hypocrite has kept up his Kingdom of misery and gloom all along, and he is losing ground; and now he is put to his last shift, and he must be resisted stedfast in the faith. And to prove to all men how he has deceived the world, we will shew really what is meant by the Lord's Day, as it stands mentioned in the Book of Rev. chap. i. ver. 10—"I was in the Spirit on the Lord's Day, and heard behind me a great voice as of a trumpet." Verse 11—"Saying, I am Alpha and Omega, the first and the last; and what thou seest write in a book and send it to the seven Churches, which are in Asia." Ver. 19—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Now the Evil One (the false Christ) never saw the meaning of this prophecy, but he must substitute something in the room of the truth to keep up his Kingdom; *and therefore he called the Sunday or first day of the week, the Lord's Day, which is as great a cheat as ever was practised upon men, for there is no one day of the seven the Lord's Day more than another; nor is it a day in the Literal sense that is meant, but as we before said, it is the coming of the Lord Christ that is signified; and when he the Spirit of Truth reigns in us then it is the Lord's Day, and those who are come out of the mental darkness of the Evil One into the Kingdom of light, they are in the Spirit of the Word on the Lord's Day, and are delivered from the Oldness of the Letter, and walk in newness of life.*

This Book (called the Apocalypse), like all the other Scripture, was given by inspiration of God. IT IS NOT A HISTORY OF ANY THING THAT TOOK PLACE PRIOR TO THE TIME IT WAS GIVEN; but contains prophecies of things to come. The Spirit of God came to a Man and influenced him to write all that you read in this Book; and he wrote just what the Spirit told him to write. The Prophet felt himself under a supernatural influence, and his Spirit was seized by a power that he had no power to resist, and a voice within him spoke every word that you read, and the Prophet, without any knowledge of the subject, wrote as he was moved to write. The Prophet might have been of himself as great an idiot as the Cheshire Prophet (Nixon); and sure I am, that in these days, if such a prophecy was given through any one, the pious souls would be for cramming him (the Prophet) into Prison, saying that such a Fanatic was not fit to live. But however, it is certain that the Prophet wrote as he was inspired, and the whole of the Prophecy concerneth futurity, viz.—what should come to pass in the last days—in these very days in which we now live; and the Spirit says (in the 3d verse) "Blessed is he that readeth, and they that hear the words of this Prophecy and keep those things which are written therein, for the time is at hand." Now to read, means to understand, and to hear, signifies to yield obedience unto the teaching therein contained, and to keep the sayings of the Prophecy, is to be faithful. Blessed should he be who should have the Prophecy fulfilled in him when the time should come for it to be fulfilled; and the blessedness is, that by the Revelation of this Revelation, in the person who stood in the decree of God, appointed for it. God should be revealed in him, and the person thereby should be the God-man. This was the blessedness promised to him that should be enlightened to read the Prophecy, to hear it, and to keep the sayings of it. But the Spirit said to the Prophet, write the things that thou hast seen, and the things

which are, and the things which shall be hereaftêr; and the Spirit represented to the Prophet in a visionary manner, the things that are, and the things that shall remain, after the destruction of the things that are. *By the things that are, is meant the whole System of Religion, as it has stood from the first setting up of Christianity (so called) to this present time. This whole Hierachy must be brought to nought,* as the Scripture says in the 1st of Corinthians, chap. i. vers. 27 and 28—"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, *to bring to nought things that are*: That no flesh should glory in his presence."

Now this passage, in union with the Book of Revelations, shews that in the end, God would visit a plain Man, one without any education, but who by the world is counted base, mean, and foolish; that such a one should have Christ revealed in him, and he should be chosen of God, to be an instrument in God's hand *to bring to nought things that are, viz.*—THE LONG-STANDING RELIGION CALLED CHRISTIANITY, FOR IT IS INDEED A SYSTEM OF FALSEHOOD AND UN-TRUTH, AND IS IN THE BOOK OF REVELATION CALLED BABYLON—THAT IS, A CONFUSION. And the Book of Revelation tells you the very name of the Servant of God, who should be visited by the Divine Power when the time should come for the Prophecy to be fulfilled; and this is the Servant John that is mentioned in the Prophecy, which name signifies the Grace of God sent. This is he that is appointed to bear record of the word of God, and of the testimony of Jesus Christ: therefore the Revelations begin with these Words:—"The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servant things which must shortly come to pass: And he sent, and signified by his Angel unto his Servant John.

It was not the Prophet that recorded the Prophecy that was in the Spirit on the Lord's Day, for the Lord's Glorious Light was not then come; but the Prophecy foretells, in this mysterious way, of One, who should be in the Spirit when the Spirit of Truth should come, to usher in the Reign of the Messiah, which is the Lord's Day; and then, those figures in the Prophecy, and the mysterious language of it should be understood by the Servant John—the signification of which name is the same as the name Shiloh, for John and Shiloh signify or mean, the Sent of God—the Day that should come, or by whom God sends the True Light.

This is he (though base in the view of the reputed wise and learned) that God hath chosen *to bring to nought things that are*, and to shew those things which shall be hereafter; which things shall remain everlastingly a new state of things altogether, even NEW DIVINE LIGHT AND KNOWLEDGE, WHICH SHALL DO AWAY ALL LAWS, FORMS, AND CEREMONIES, AND ALL DELUSIVE DOCTRINES & PRIESTCRAFT; AND MEN IN THIS LATTER TIME SHALL BE GOVERNED BY THEOCRACY, i. e. IMMEDIATELY BY REVELATION FROM GOD, BECAUSE THIS IS THE LORD'S DAY. The time past has been the Evil One's Day; and if you will take the trouble to read the 21st and 22d chapters of Revelations, you will see those things there mentioned that was to be hereafter, and the state that shall continue when the things that are shall be pulled down and brought to nought, as the Scripture saith, " And lo, the time is now come," Hallelujah!

Now the calling of the first day in the week, the Lord's Day, is one of those things that are; and here it is brought to nought, by shewing what is meant by the Lord's Day. That it means, when the Lord triumphs gloriously in the human soul over all the power of Hell—by Hell, we mean all that is false and counterfeit, that that has passed for Christianity, but is now found to be the Kingdom of Darkness, with all its show of Piety and Holiness; *for as the Spirit that led the whole system could teach no better than to call the Sunday the Lord's Day, it proves that that Spirit is the Spirit of Darkness, for it's teaching is contrary to the Scriptures;* because it is the reign of Christ the True Light, that is, the Lord's Day. Then it is clear, that he, that brought the Bill into the House, and they that petition for a more severe and rigid observance of the Sunday as a Sabbath are not followers of Christ but of the Evil One, the Prince of Darkness; and this we inform the People, in order that they might be undeceived, because John the Divine is now come, and never before, who is appointed to bear Record of the Word of God and the testimony of Jesus Christ, AND TO BRING TO NOUGHT THINGS THAT ARE, that no flesh should glory in the presence of the last Adam, that is the quickening Spirit, unto whose coming, and unto whose day, all the Ancient Prophets pointed in all their prophecies. That was the Lord's Day that Jeremiah spoke of in the following words—chap. xlvi. v. 10, " For this is the day of the Lord God of Hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of Hosts hath a sacrifice in the north country by the River Euphrates."—[N. B.] The adversaries are those Spirits of Darkness that have called the Sunday, the Lord's Day, and have otherwise interpreted the

Word of God falsely, and have thereby blinded the eyes of the People that they have not been looking for the Day of Reformation, and now consequently, are not prepared for the battle. *The Trumpets of the Prophets (or Preachers) have gave an uncertain sound. These Dark Spirits are the adversaries of Christ—the Spirit of Light and Truth that is now come to bring about Universal Reformation, for they would have no Reform*, you plainly see, but would only have the Old Garment patched. But, Brother Reformers, it has been patched enough. Let there be no more patching, nor no more scrubbing the Blackamoor white. All the Preachers have been hard on at this work for almost eighteen hundred and thirty-three years, and the Reprobate is now as black as ever, or he would not be crying out for to have Laws made to prop up his old tottering Dominion, Crown, and Throne, and still keeping the people in his Prison and Chains of Bondage with his Lord's Day Piety. But now it is the day when the Lord of Light and Glory is come to detect the Old Deceiver, and by his light to bring the Day of Vengeance on his old hateful pate, that has now set the poor innocent people all agog for keeping the Sabbath day holy. Ah! old Gentleman, you are found out, are you? How exceedingly pious the old Crocodile is. Your base hypocritical tricks shall be laid open, that he who runs may read them. You have shut up all your votaries in the cold regions of the north, so that they cannot talk of any thing but your piety, and keeping your day holy; but there will now be a great sacrifice of your men in those regions. We shall hunt them out, for the fruitful River Euphrates* shall now overflow your hiding places. Isaiah also foretels us of the Lord's Day, and of what shall be done on that day. See chap. ii. v. 11—" The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted IN THAT DAY." The Evil One, you perceive, that has called the Sunday the Lord's Day, is to be put down, because he has told lies and perverted the truth of the Scriptures. Away with him, we say, and his piety too. He is a Murderer, for he has ever murdered man's peace, and now he wants to fetter mankind, that he might devour them, under a pretence of piety. Will not the Reformers open their eyes, and see how this old Serpent is blinding the eyes of the people, making them think that he is Christ, and that he must have his day kept holy, and getting so many petitions sent to the House to enslave the people of England more than ever. *Let none revolt against Kings nor Rulers,*

* The word Euphrates signifies being fruitful; it applies to the last Adam (Christ), who is spiritually) Male and Female, who is now come on earth to be fruitful, to multiply and replenish the earth (Man) with the new life that God promised.

or their Temporal Government, but let all revolt against the old twisting Serpent, the old arch Deceiver that is old in crime, and that of the worst kind, viz.—of committing all species of Hypocrisy and Cruelty under the garb of Sanctity. The Prophet Zechariah also warns us of the Lord's Day. See chap. ii. vers. 10 and 11—" Sing and rejoice, O daughter of Zion: for lo, I COME, and I will dwell in the midst of thee, saith the Lord." " And many nations shall be joined to the Lord *in that day*, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee." " Be silent before the Lord, O all flesh: for he is raised up in the habitation of his holiness:" i. e. the Lord is in the enlightened mind (in Zion), which is his holy habitation. Keep silence before him, O thou Wicked One, and no longer call the Sunday the Lord's Day, for thou liest; and the Lord, the Spirit of Truth, is now here in his holy habitation, according to his word by the Prophet, to reprove and rebuke thee, and to shew thy deceitfulness and thy pride, and thy whining for more piety. Thou art that very Murderer that has slain so many thousands of men, women, and innocent children, for piety's sake as thou pretendest. Away with thee! Thy lease is out! Thy time is short! Thou shalt not long afflict. It is my day—the Lord's now—thou hast had thy day, and thou hast made the world a hell of Misery and Pain. War, Strife, and Bloodshed, Hypocrisy, Fraud and Deception, and Perjury, and every vice hast thou been the author of, under a shew and profession of holiness. Thou art he that worked that horrible deception on the mind of the people of Rome, and caused men to set themselves up for Popes, and thou gavest them the title of His Holiness, and so that even the Monarch's of Europe thought it a great honour to be called to kiss his Great Toe; and it was thou, O thou Evil One, that so infatuated poor ignorant men to imagine that they were called to be Bishops, and so they got themselves Mitres and Gowns made, and took the titles of Reverend Fathers in God, and then thou told them that they ought to kill and destroy all that refused to be of their Religion, as Heretics; and following thy horrible council they put thousands to death, and destroyed them in various ways; and under the influence of thy deceit, they have made themselves Rich, Great, and Powerful, Tyrannical and Overbearing in their carriage and conduct towards the people. How horrible thy delusions, thou Dark Spirit! Why didst thou not lead the poor ignorant men to consider my word aright, and then thou mightest have reigned longer? Have I not said in my word, " A Bishop then, must be blameless?" Thou shall now know that I am that Bishop, for who else but him that was to come could be the blameless Bishop, who is called the Shepherd

and Bishop of Souls; but thou hast never taught men the truth, but hast deceived them with lies and falsehood. FOR WHO AMONG ALL THAT THOU HAST DECEIVED, TO CALL THEMSELVES BISHOPS, HAVE BEEN BLAMELESS IN ANY SENSE? NO! THOU FILLEST THEM WITH ALL KIND OF ECCLESIASTIC PRIDE AND WITH COVETOUSNESS, so that they are never satisfied, and care not who they oppress. How then do they answer the description given of a Bishop in the Bible? Thou, evil Spirit, art the great deceiver of these men; they thought they were doing right, because thou blindest their eyes; and now, when they see how and by whom they have been deceived, they will hate thee, and hate themselves in that they have so followed thy deceptions, for they must know that they are not blameless; but here I take all blame off from them if they turn to me, and I cast all the blame upon thee, thou vile abominable Spirit, who art the Author of all evil. Thou art he that maketh quarrels and dissentions among men about religion, and sets them hard on at sect-making every day. *Thou hast infatuated thousands of poor ignorant men with the idea that they are called to be Preachers, and they go about sporting their detestable cant up and down, dressed in black clothing, and putting on demure looks that they might be thought to be holy; and they get the people to fall down upon their knees, bawling and crying out at praying as they call it, as if God was a cruel hard-hearted monster that had neither mercy nor justice, and as if he were ready to destroy the world, and that they could prevent it by their praying, by which means thou hast brought the holy name of God into disrepute*; and men, instead of loving God, are terribly afraid of the Glorious Creator; and by working this fear upon men's minds thou art able to do as thou wilt with them, and so thou devourest them. Thou hast made one part of men believe that the other part can save their souls—that the Great Ecclesiastics do keep the keys of Heaven in their pockets, and so they have been bowed down unto. But I will meet thee now in all thy twistings and deceivings, and I will hunt thee out of every hole and corner where thou hast hid thyself, and thou shalt have no way of escape; the people shall see thee, and shall hate thee for all thy evil deeds, for the word of God shall be so explained that thou shalt not be able to carry on thy delusions, because the Lord's Day is begun, of which it is written in Psalm cxviii.—"This is the day that the Lord hath made; we will be glad and rejoice in it." And now shall come prosperity to the True Reformers, as the next verse prays for—"Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." Yes, and so it must be, for the time of Reformation is come, and every True Reformer shall utter the language of the 26th verse—Blessed is he that cometh in the

name of the Lord; we have blessed you out of the House of the Lord." "God is the Lord who hath shewed us light." "Thou art my God, and I will praise thee." For by thy light we see how we have all been deceived and kept in bondage under the reign of the Evil One.

Now Bishop Whately may be a man that has some sense to be honest, and if he has, he will be glad to be rightly informed upon the subject that he took to write about. But as God did not promise to give the knowledge of his word to Prelates, or the Great and Noble, but on the contrary to the base and the foolish (so thought or counted by the Book-learned), as we have clearly shewn from the Scriptures themselves, which that Gent. cannot deny, neither can he gainsay our argument upon the point. We hope, therefore, he will allow us, I say, to give him the right information respecting the meaning of the Scriptures, and about the Sabbath.

And first, we would beg of Dr. Whately to remember that all Scripture was given by inspiration of God, and that it was written for time to come; and as the Law is spiritual, it was to be spiritually understood and spiritually kept, and it was not given to be observed as a Carnal Ordinance; neither did the Sabbath day mean a day (as men call a day), but it pointed to the latter day, Glory—the time when men should rest from their misery of mind, and be freed from the tyranny of their oppressors. And the true Jews, unto whom the command was given to keep holy the Sabbath day, are the True Reformers of this time. For who does Dr. Whately call Jews? For the Scripture says, that "those are not Jews that are Jews outwardly; neither is that circumcision that is outward in the flesh?" Then we say, *as the Law is Spiritual*, it had a meaning that was hidden until the time should come for it to be revealed. The terms, Hebrews, Israelites, and Jews, not being understood, shuts the mind out from the true light of the Scriptures A Hebrew signifies one initiated into the mysteries of Divinity, who is the Hierophant or High Priest, to whom power is given to expound the mysteries. An Israelite signifies one purified from all guile, viz.—from all religious falsehood and error. Jew signifies the God himself, i. e. a man new created. Hebrews, Jews, and Israelites, are Syriac, Phœnician, and Egyptian terms, used in their mysterious sciences, all of which pointed as directly and as truly to what should come to pass in the latter day, as the mysteries recorded in the Bible, for they were the work of the same spirit who was never confined to any nation or people in particular, but influenced people of all countries, but in various ways, as it is written, "There are diversities of operations, but the same Spirit." Therefore, if the Bible says that he is not a Jew that is one outwardly, neither is that circumcision that is outward in the flesh, *then we argue, that he*

whom the professing Christians call their Saviour was not the Jew whom the Scriptures speak of, saying, "Ye shall take hold of the skirt of him that is a Jew." Such a one could not be that Jew, or Paul's words would be of no value, for he says, "He is not a Jew that is one outwardly;" and as the Christians say that their Saviour was literally circumcised, we know that they are under a very great mistake about the Saviour; and the Jews themselves say that the Messiah must rise up among the Gentiles, and the man in whom the Saviour comes (for the Saviour is the Divine Light) must be one of the people called Christians, who is called Jacob, because of his struggling with the powers of darkness that he was in, viz.—the Great Error called Christianity. With this he struggles until he obtains the promised blessing, viz. the hidden secret, the divine name, by which the foreskin, or his former head life, is cut off, and he gains the new life, the divine nature added to the human—see Micah, chap. v. vers. 7 and 8—"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver." "Thine hand shall be lifted up upon thine adversaries, and all thy enemies shall be cut off." [N.B.] By the remnant of Jacob, is meant Jacob's after state. He first struggles through death into life, and as a Prince, he has power with God, and prevails to get the promised blessing, and then his name is Israel, because the guile is purged out, *and the pure Spirit of truth remains. And this is the Israelite indeed in whom there is no Guile, and this is the Remnant of Jacob, and his strength of faith, and knowledge of the mysterious Word, is more than a match for all his opposers; and the opposers of the Divine Truth, revealed in the Lion of the tribe of Judah, will have as much chance to maintain their arguments upon the Scripture, and support their doctrines against him, as a flock of sheep could withstand the power of a Lion.* For the Lion signifies the human mind made strong in the knowledge of the Divine Word by the Lamb, i. e. the Divine Nature, "For the Lamb is the Light of the Holy City." See again, Malachi, chap. i. v. 11—"For from the rising of the sun to the going down thereof, my name shall be great among (or rather in) the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of Hosts." We remark, incense signifies the Spirit and Life of the Word, the spiritual light of it that was hidden. This is what alone is acceptable unto God—

this is the pure offering, and this could not be offered until it was revealed among the Gentiles; but hitherto, ye have offered the sick and the lame, for the whole of the sects altogether make one great Babel (confusion). Numerous other Scriptures we might bring forward to prove that Christ must arise among us, and in this our time, and the person in whom he comes is (spiritually) circumcised (not literally), but to have his foreknowledge or his former knowledge cut off, by a severe operation of the Spirit, called in Scripture the fiery trial; and this he must pass through ere Christ could be revealed. And this is what the word pointed unto in Deut. chap. x. v. 16—" Circumcise the foreskin of your hearts;" i. e. your unrighteousness, your ignorance, shall be cut off, that you might know the Lord, and have a new life. Again, Jer. chap. iv. v. 4—" Circumcise yourselves unto the Lord." Again, Gen. chap. xvii. v. 12—" And he that is the Son of eight days (so the Hebrew reads—i. e. he that God adopts as his Son), shall be circumcised among you, every man-child in your generation." See v. 13, last clause—" And my covenant shall be in your flesh for an everlasting covenant;" i. e. Christ shall be formed in the human mind—he shall appear in the base shape of man for an everlasting covenant; and thus it is that Christ was to appear among us in this latter day, and his reign is called the Lord's Day, the Sabbath day. Therefore, to this Jew, and all of his race the command was given, " Remember that thou keep holy the Sabbath day, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work." That is to say, six operations of the Spirit thou must pass through, or six degrees of knowledge must be brought forth in thee, ere thou canst attain unto the spiritual Light, or the perfection that I have promised, and in each degree thou will find labour and sorrow, so that thou shalt be " the man of sorrows, and acquainted with grief." But I will give you rest. I will bring you into the Sabbath. I shall then have rested from my work with you; for I have said, " My spirit shall not always strive with man," and you shall rest in me, and shall sorrow no more at all. This, then, being fulfilled, is the Sabbath day and the Lord's Day, and we keep it holy because we are made holy, and we live according to our new nature, being passed from death to life, so Dr. Whately is under a very great mistake. The command was for the true Jews, viz.—Men created anew in Christ Jesus unto good works, who are Re-formed in heart and mind, are the True Reformers, having put off the Old Man, i. e. the Old Falsehood, with its deceitful works; for we are the Circumcision who worship God in the spirit—rejoice in Christ Jesus, and have no confidence in the flesh—i. e. we have no confidence in human religious inventions, by which the old Christian Hierachy

was set up. We deny it in toto, because it is darkness and not light, as we have clearly proved by the very great mistake they make with respect to the Lord's Day, and further proved it by the evil works that have been done, under the name of Christian.

And we can prove, that as the professing Christians are in ignorance with respect to the Sabbath, so are they ignorant of the meaning of Scripture altogether; not that we are blaming them by any means, for we also were ignorant until now, that God has sent forth the Light, for we have no wish to offend any one, but to state the truth to the honour of God, and for the good and happiness of all our fellow men; and by way of concluding this, we will briefly say what the six days' work means, or six days' labour allotted to the labourer, and the hire of the labourer (of which the word saith he is worthy) is the seventh day's rest, for it is of the new creation of a new mind and heart in man in this latter time that the word in Genesis is speaking of, but setting it forth in a mystical manner, the sense of which human learning could never find out:—

1st. "In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep;" i. e. in the beginning of the Lord's day, the fiat came forth into man to create him anew, the principle was given or infused, and man was totally dark as to the divine mystery. 2d. And God said, let there be light and then light came (into the mind), then the soul was taken in that state of spiritual happiness called Paradise. 3d. Was tempted by the old Serpent, and fell from that state. 4th. Was cast out of the happy garden. 5th. Descended into the state called Hell. 6th. Fought with the powers of Hell, and conquered, and thereby passed into the seventh day, by the power of God —VENI, VIDI, VICI—i. e. I CAME, I SAW, I CONQUERED, SAITH THE SPIRIT.

This subject is treated on more at large in other works of the writer; but the Book of Genesis, as well as all the rest of the Scriptures, Prophecies, and Foretels of this spiritual visitation and coming of the Lord Christ, in the end of the world of sin and evil, in this latter time. So there was six days labour, and all was done of the work that God promised throughout the Scriptures to do, in the way he intended to send his Son to be the Saviour of the world; and for this cause, the Son (i. e. the Light) was manifested in the flesh to destroy the works of the Devil, the powers of darkness that have so long tyrannized over the human mind, that man might cease from his own works and rest in God, the Sabbath of Eternal Love.

FROM JOHN THE SERVANT OF GOD,

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Rev. chap. i. v. 1.

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